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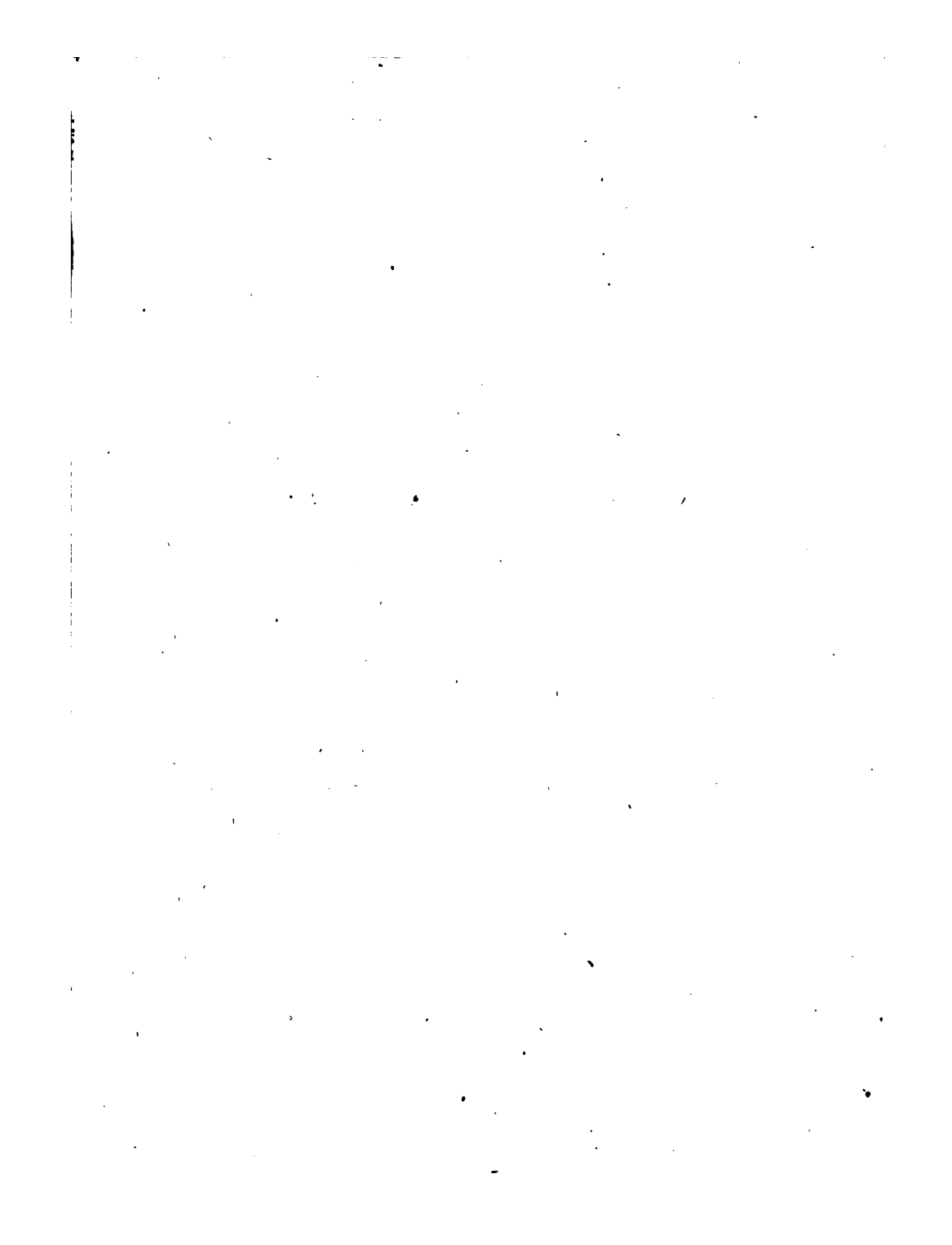


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Ex Am. Authoris. Jo: Bradsham

AN
ANSWER
TO A
LIBELL

INTITULED,
A COOLE CONFERENCE

Betweene the cleered

REFORMAT

AND THE

APOLOGETICALL NARRATION,

Brought together by a Wel-willer to both;

Wherein are cleerely refuted what ever he bringeth a-
gainst the Reformation cleared, most humbly sub-
mitted to the judgement of the Honourable Houses
of Parliament, the most Learned and Re-
verend Divines of the Assembly,
and all the Reformed
Churches.

By ADAM STEVART.

Amb. lib. 5. de Fide. Si taceamus consentire videbimur; si con-
tendamus verendum ne carnales judicemur.

Printed at London, 1644.



TO THE READER.



*Our new Reader; I pray thee excuse some
of the most material faults, fallen out
partly by my absence, partly by an accident
that befell the Copy, and to correct them as followeth.*

PAge 3. line 8. read neither should he have feared a
suppression of his book; p. 103. r. 2. *del.* all that paren-
thesis, ibid. p. 1. 20. *del.* because, p. 117. r. 1. *del.* and those
who interest; p. 16. r. 1. *del.* for but to, r. 1. and for 19p. 1. 26.
r. 1. for it was, r. 1. it was, p. 12. r. 1. men, p. 23. r. 1. Answer. r.
ib. p. 1. 9. for how, r. 1. 2. How, ibid. p. 1. 8. after the word
Comment add all that followeth, p. 117. r. 1. *del.*
3. Either this Wel-willer pretendeth to play the Na-
turalist or the Divine: If the Naturalist, he knoweth not
well the nature of the Northerly winde; for ordinarily it
bringeth not blacke, but faire weather, and scattereth the
clouds; as he might learne of all Naturalists; *Ab. Ahaalome*
aurum, from the North commeth gold, i. e. golden or fair
weather, *Iob* 37. 22. The North winde driveth away rain,
Prov. 25. 123. If he play the Divine, and allude to Scrip-
ture,

ture, I must say to him as Christ said to the Jewes, Ye erre, not understanding the Scriptures, for there it signifieth either the Spirit of Christ, as in *Salamons Song*. And then he must pray with the Church, Awake O Northwinde, and come thou South, blow upon my garden that the spices thereof may flow out, *Cant. 4. 16.* Or Gods people who were Northerne in respect of the Philistins, who were their enemies; so we must be Gods people, and the Independencers (whom this Wel-willer opposeth to the North) their enemies; or the Babylonians who were septentrionall, or Northward, in respect of Gods people, *Isa. 41. 25.* and so he esteemeth us to be Gods enemies, if so, how hold they us for one of the most pure Churches? but what ever it signifie, it can never signifie the Church of Scotland, but in a very good sense. Pag. 27. d. us, p. 28. for Heb. *paneg. r. 13* witnesses of Scripture, *Heb. 12. 23. l. ult.* for *χωρ* r. *χωρ*, p. 29. l. 8. for vomit r. ye vomit, p. 29. l. 30. d. of my selfe, p. 43. l. 27. for two read five, p. 35. l. 29. after the word narration, adde all this that followeth.

Onely I pray the Reader to consider these mens craft in going about to sow the seeds of division betwixt the civill Magistrat & the orthodox Churches, in making the world to beleeve that they grant him more then the maxims of Presbyteriall Government will suffer them to do. For, 1. They tell not wherein: 2. Whether this power be Ecclesiasticall or Civill, as for the Ecclesiasticall they cannot give it: 1. It being onely a Ministeriall power to serve, & not Magisteriall to dominiere with, or to be given away by proxy, to whom they please. 2. If they give the Magistrat any power, what can it be? is it to preach, to teach, or of the Keyes to Excommunicate, or to attend

upon the sick and poore people : and as for the civill it is not theirs, but His Majesties and the Magistrates, as is the constant tenet of all the Orthodox Churches, who hold the Civill power incompatible with that of a Pastour or Doctor of the Church.

3. If they grant the Magistrate more power then our Churches, how is it that they acknowledge the Kings Patent in New-England for nothing else but in matters of State or Civill Government, and Gods word onely in Church Government?

4. He and they also hold the same rule in Old-England, and therefore I pray all men only to consider if this be not rather a gulling of the Civill Magistrate, then a proof of what they say.

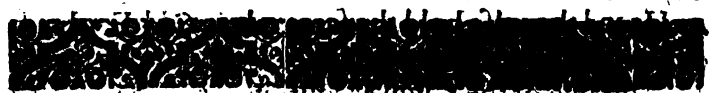
5. I wish him to answer whether New-England depend of Old-England, and whether they thinke the King and Parliament have power to change Religion and Church Government there?

6. Whether they both have power to do the same here against Gods word?

7. Whether the Parliament have done well or not in calling of this Assembly of Divines, to judge of matters of Religion? As for us, the constant opinion of all our Churches is, that all Civill power belongeth onely to the Civill Magistrate, and none at all to the Church. That the Civill Magistrate hath an extrinsecall executive power about Religion to maintaine and reforme it, in case of corruption, and that according to the preidents in Scripture; Neither did ever any good Christian Prince assume any more to himselfe.

Neither doth it any way lessen his power, that it is only extrinsecall; for to be intrinsecall or extrinsecall signifieth

eth not any quantity of greater or lesser power, but onely
the manner thereof; for an extrinsecall power and influ-
ence, may be greater and more efficacie, as appeared on
that of the efficient and Material Cause, for the first is more
active, and yet extrinsecall, but the second is merely passive
without any action or efficacy at all, and yet intrinsecall.
3. It they say the Magistrate more power then our
Churches, how is it that they acknowledge the Kings of
Scotland, New-England for nothing else but in matters of
State & Civil Government, and Gods word is in
Church Government.

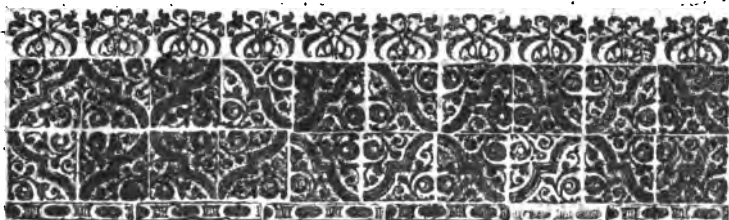


Perlegi tractatum hunc, in quo nihil re-
perio quo minus eum utilitate publica
imprimatur.

IA. CRANFORD.



Before



Before I beginne the Refutation of this Pamphlet, it shall not be amisse, that I apologize for my selfe, for refusing a Book already sufficiently refuted of it selfe, and by that very same Booke, whereof it intendeth the refutation: I will therefore here declare unto the Christian Reader how I came to undertake it; how unwilling I was to doe it; upon what reasons I was moved thereunto. The truth therefore is thus: That some daies after the publication of this booke, I hapned to fall in company with some men of quality that were reading of it, and after the perusall thereof, it was the joint wish of them all that some answer were drawne up unto it. A few dayes after that, I chanced to re-encounter with some of the same company, and some others very well affected to Reformation, who after sundry discourses fell upon the same Theme againe, some of them saying that it would doe well that the Commissioners of the Church of Scotland would answer it. Where some of them desiring me to deliver my opinion, I replied severall times (as occasion required) in substance that which followeth: That it might seeme strange to others, if men of such gravity and learning, and much more of so eminent place and employ-
ment

ment, representing the whole Nationall Church of the Kingdome of Scotland, should stoop to answer every idle Anonymus Pamphleter, peradventure some Anabaptist, peradventure some Dofia *Catherina* (it may be of purpose) put upon the Stage, to make them ridiculous, if they should acknowledge such inconsiderable persons as a considerable party. Besides this I told them, that I thought the Author of the Booke was a man very ill-bred, and imprudent, and that for many reasons; and among the rest, First, because he being (as it seemeth) but a private man, he will needs be begging of a quarrell with the Scotch Commissioners, who never offended him, nor (for any thing that appeareth) knew not whether hee was *in verum natura*, or not. Secondly, and if he pretend that they offended some of his Sect, *viz*, the five Authors of the Apologeticall Narration, then seemes he yet unwisely, I took him to be, esteeming so highly of himselfe, as if he were able to answer for them, then they for themselves: so judge not wise men, much lesse this wise Parliament, for then haply it had made choice of him to have bene a Member of the Assembly, which yet it did not. Thirdly, they are of age, very able men according to all wise mens judgment, and therefore it seemeth more fit that they answer for themselves, and so much rather, because neither they depend of him, nor he of them, nor any of them one from another; or all, or any of them, from any superiour Ecclesiasticall power; but every one of them standeth for himselfe. And finally, if they had offended those five venerable persons, or their Sect, in apologizing for the Government of all the Orthodox Churches, and namely that of Scotland, whereof they be Commissioners, (howsoever no offence appeareth) yet offended they them not

in particular: 1. Neither tooke they them directly for parties: 3. Or their Apologeticall Narration formally to refuse, no more then they five tooke the foure Commissioners for their formall party, or the Discipline of the Orthodox Churches, or that of Scotland formally to refuse. If this Anonymus Divine had imitated the prudence of either of them, hee would have appeared wiser then now he doth; neither should his Booke needed to have beene suppressed (as it is) in nature of an infamous Libell, Hereupon I was desired to set upon the worke my selfe: Whereunto I answered, that hardly could I doe it, not knowing who was the Author of it, or of what Sect or Sex he might be. They taking this my answer for a meriment, which I gave them in good earnest, replied, That it could not be a woman, since the Independents permit them to write Bookes: but this satisfied not at all; for howsoever the Zuingu Ecclesian Ministers admit them not to judge of controversies in Doctrine, or in Ecclesiasticall censures, yet is it but a particular opinion of those five, and of some others; and however they admit them not to such acts, yet may it be doubted whether they permit them not to write Bookes of Divinity. Afterwarde they would willingly have perswaded mee that it was no Anabaptist, since he was an Independent, and disclaimed them, and spoke contemptuously of them: But that proved no more satisfactory then the rest: 1. For howsoever all Independents be not Anabaptists, yet all Anabaptists, all Sectaries, and Heretickes at this present about London, pretend to bee *Independents*. 2. That the Anabaptists here in London for the most part agree with them in all things, save onely in delaying of Baptisme till the time that the parties to be baptized be of age sufficient to

give an account of their faith; and in re-baptizing such as are baptized in all other Churches, save those of their owne Sect, as I have heard of themselves. 3. Sundry of the Independents also hold them for very good men, as they declare to the people in their Sermons, what ever they write to the contrary. 4. Many of them also hold the Anabaptist error very tolerable, which is (it may be) the cause that so many daily fall away from Independency to Anabaptisme; and that not without just cause: for if the Independents stand to their owne principles, and hold no men to bee Members of Christs Church, or visible Christians, till they be able to give account of their faith, and of the *motions of grace* that they feele within themselves, what need they to Christen those that are not visible Christians? Wherefore delay they not Baptisme, as the Anabaptists? and that so much the more, since they refuse it to some of the children of those of their owne Sect. However they esteeme their parents to bee very godly, and that onely because they were not churched, or received into Church Covenant with them before their death. Some other reasons were alledged, which here I omit. To bee short, I was entreated againe to answer the Booke, which I promised to doe, if the Author could bee discovered; whereupon they did what they could, so did I also, but could not certainly discover him. In fine, I suffered my selfe for some particular reasons to be perswaded by them. Onely before I enter the lists with him, since the Author will needs march under a veyle, and conceale himselfe, I shall pray the Christian Reader and him both to excuse me, if without any respect to his person, I refuse his Booke as it deserveth.

Whatever he be, for feare lest good men bee deceived under

under pretence of his pretended piety, with so many of his
~~say~~ *say*, and *deare Brethren*, I pray them to observe in him, or
 at least in his Booke, his great weaknesse, yea (if I may by
 his permission say it) his great wickednesse in these points
 following. 1. He would make the world beleieve, that
 the Scots Commissioners acknowledge some defects and
 errors in their Discipline, p. 1. which against the knowne
 light of their conscience they will not reforme. 2. He
 falsifieth the Covenant, in adding some words to it, which
 corrupt the sense, p. 2. 3. And that to extenuate his perju-
 ris inferres, clearing and expresting those equivocations
 and mentall reservations which before he concealed, p. 4.
 he denieth that the Synod gave any thanks to the Scots
 Commissioners for their Reply to the Apologetical Nar-
 ration, or rather for the cleared Reformation, p. 3. which
 I submit to the Synods judgement, whether there be not
 an Act of theirs to the contrary of what he saith in this
 point. He will perswade the Reader, that the Synod only
 voyced them thanks for a two penny Booke which they
 gave them, as if that grave Assembly had nothing else to
 doe.

I might note many more untruths; if he had had any
 prudence he might have learned the contrary either in the
 City, or at Westminster Hal; but the Scripture must be
 true, *The labour of the foolish wearieth every one of them, be-
 cause he knoweth not how to get to the City. The wicked is
 snared by the transgression of his mouth.* And this I pray the
 Reader to examine, and not to suffer himselfe to be misle-
 led by any prejudicate opinion of his apparent pietie, his
 smooth style with his *sweet Brethren*, but to examine all
 things, and to retaine what is good, and to consider, that
 a man so bold and adventrous, as to propound in face of

Ecclesiast. 102.

15.

Prov. 12. 13.

this most honourable and wise Parliament, the venerable Assembly of so godly and learned Divines, and of all the world, so many, so palpable untruths, must needs be very passionate for those opinions, which with so blinde a zeale, and so little care of his credit hee maintaineth here, and may be no lesse passionate in other things then in this. As for the reasons and motives inducing me to refuse this Libell, they were not any stufte the Booke contained, or the least feare I had that it could worke upon any rationall man; nor set I upon it with purpose to offend any man, no nor the five Independent Members of the Synod; yea, nor so much as the Author of this Libell, (who has so highly offended all the best Reformed Churches) for never any one of them offended me; neither is it their Act, neither believe I that they had any hand in it; or if they had any, they avow it not. And as for the Author, I can not offend him willingly, since I know him not, and this I hope would excuse very much the offence, if any should be: nor indeed pught hee to take offence at this Answer, since he dare not owne the Booke. Now if he be either a wise man, or any wayes gracious, I suppose hee ought rather to thanke mee for such an ingenuous reproveing of his wicked calumnies against the whole body of the Reformed Churches; for *A reproofe* (saith the Wiseman) *entred more into a wise man, then an hundred stripes into a foole.* Besides, as I conceive, it is an act of love: for as a Father saith, *Magnus amor obire non solum, quam adulter dissimulare.* Neither can such indignities well be endured by any man, that knoweth how handsonly to cast them off, especially when they are published in Print, and that because of the imminent danger thereby of infecting the weaker sort of people, not onely that now are, but also

Auf. Epist. ad
Marc.

(7)

of the posterity to come. For, as saith the Roman Philosopher: *Nisi transmissis ad posterum, qui praesentibus culpis* Sen. de Morib. *parcit.* But if he should be so fond as to thinke that he has done well in what he has done, yet shall this Answer have some effect upon him: for as Gregory saith well, *Præterea* Greg. in Past. *tunc melius corrigimus, cum aqua bene cognoscitur, male acta monstravimus, ut unde adepti gloria creditur, inde utilis confessio sequatur.*

As for me I can truly say, my principall aime and motive was Gods honour, the vindication of the Protestant Churches, and especially that of Scotland from this mans vile aspersions, and to give contentment to good people, who I am afraid may have beene deceived with the glorious pretext of this mans piety, and particularly, that I might comply with the desires of those my worthy friends that moved me hereunto. And so come I to the Title of the Booke, which is,

A cool Conference betweene the clearest Reformation and the Apologetical Narrasion, brought together by a well-willer, to both.

Here it is to be observed, 1. That this Booke carrieth with it no Approbation by those who are ordained by the Parliament to licence the printing of any Bookes: From whence it may be inferred, that is so concerning their Lawes and Ordinances, and afterwards in maintaining that Independents (of whom hee pretendeth to be one) give more to the Civill Magistrate, than the principles of Presbyterian Government permit them to doe; that this is done, and that said in derision of them both, and by a man no wise minded to practise what hee saith or professeth,

seth, by some *Nosiro damis*, of whom it is said,

Nosiro damis cum verbis damis, quia fallere nosirum;

Et cum verbis damis, in Phis nosiro damis.

Or rather done as the Soldiers did to Christ, who bowed the knee to him, saying, *Hail King of the Jewes*, and mocked him, & spit upon him. He giveth them much Paper-honour with much reall disgrace, and will live as Independent upon all Civill as all Ecclesiasticall authoritie.

2. It is to be observed, as I said before, that the Author taketh no proper name to himselfe, but onely is described by a common name, which is more ordinary among beasts then men. For as mens individuall Natures and Persons are signified by proper Names, so are all beasts ordinarily represented by names common to the whole Species, if you except a few tame beasts: so here there is no *individuum signatum* for to owne this Pamphlet, which maketh some judicious men to thinke, that he found himselfe conscious of what I have said, or am to say, and therefore went cunningly to worke in not owning it, for feare of some castigation in stead of confutation.

3. That this Authors common Name here is a Goodwiller to both, whereupon at first, before that I had read over the Booke, I wondered much what sort of creature this could bee, what *hybrids* and *amphibiums* in matter of Religion, bred of so Opposite Species, having its heads in so opposite parts, carried by so contrary motions, towards so contrary ends, *viz.* of Dependency and Independency. But afterwards in running it over I found no such thing answerable to the Prospect, neither in matter nor in manner. For if ye consider the first, it is nothing else but an intended justification (howsoever with little
successie)

successe) of the Apologeticall Narration, and a senseless
 arraignment of the Reformation cleared: If the second
 likewise, his expressions, which bee evermore *we, us, our,*
 &c. testifie most evidently, that hee is a formall partie.
 Truly hee willethe the Commissioners so little, and his
 Quinqu'Ecclesian Ministers so much good in this cause,
 that he would make the world beleewe that the one partie
 saith all, and the other nothing at all. But what ever good
 ye will them, pardon us if we give you no credit till they
 be brought together, and it bee seene what each of them
 can say for themselves. In the meane time I pray the Rea-
 der to take notice how this man in the very threshold fur-
 nishes us with so evident an argument of his weaknesse,
 in that, intending a disguisement, he had no better contri-
 vance, then by his owne penne so shamefully to bewray
 himselfe. Alas poore man, that professing here so much
 truth and honestie, thou shouldst thus foully betray thy
 selfe to be neither true nor honest. He endeth his Booke
 in an extraordinary way, with an &c. intimating some-
 thing of the Booke behinde, and afterward *Finis*, assuring
 us of nothing behinde; as if his onely aime were to con-
 tradict himselfe, and so to try our patience, and his owne
 parties credulity, how farre the contrary partie will per-
 mit, or his owne admit such palpable untruths, both in the
 beginning, and in the end of his Book. Ecclesiast. 10. 32.
*The word of a foole will swallow himselfe: The beginning of
 the words of his mouth is foolishnesse, and the end of his talke
 is mischievous madnesse.* O what a shame in this Prophet
 that professeth such pietie, that the lying spirit should so
 prevaile in his mouth! 1 Reg. 22. 22. If it please the cour-
 teous Reader to goe along with me in the Examen of it,
 he shall finde him no better in the midst, so he shall have

him (by Gods grace) compleatly like to himselfe in *Principio, Medio, & Fine.*

5. The Title or Inscription of his Book is *A coole Conference.* The Author might have said, A very hot and coole Conference, for it is so hot for the one partie, that ye may esteeme it a burning coale, or fire of zeale for it, howsoever without knowledge: *igneus est illi vigor & terrestrius origo.* But for the other it is so coole, yea so cold in its behalfe, that he may be judged to be *ex frigidis & maleficiatis*, or this his discourse to be dropped from *Diacalidius, Driswernus, Nosedropensis*, who wrote *de frigidis meteoris Nive, Glacie & Grandine.* Neither can it ascend to the supreme Region of the Ayre, or produce any effect upon great spirits.

Nec faciles motus mens generosa capit.

If it work at all, it must bee in the lowest Region thereof, and upon very weake braines, who will not hearken unto the truth. But not to insist upon the Title of the Booke, I come to the Booke it selfe.

In the first page, because the Scotch Commissioners say, *We are neither so ignorant, nor so arrogant, as to ascribe to the Church of Scotland such absolute purity and perfection, as hath not need, or cannot admit of further Reformation.*

Ans. I am assured, that there is no man that professes Christianitie that can finde fault with this humble and most modest expression, and yet this well-willing Pamphleter sets himselfe to jeere at it, as a *golden peace-signifying speech, as if dropped from the mouth of some Chrysostome, or conceived by some Ireneus.* But it is no new thing that men of *golden, and peaceable spirits*, such as *Chrysostome* and *Ireneus*, should meet with enemies, such as theirs were: for *Chrysostome* had adversaries who had *ferreus os, encauo*
from

Fontem, plumbum cerebrum; and Irenaeus had his, who were every whit as busily *cadere* ^{ie.}, as he could be *cadere* ^{ie.} *figura*.

2. Upon this he groundeth a *latitude* of Religion, as I beleeve, greater then that of Noahs Arke, to receive all sorts of cleane and unclean beasts: but we desire to know of what *latitude* he would have it; if it shall receive Brownists, Anabaptists, and the Independents of New England, who interesse all the people, yea women too to judge in matters of Religion, and in all Ecclesiasticall Censures whatsoever.

3. Under condition of his *latitude* of Noahs Arke, or rather of the Regions of the world, he assureth us of their Good will according to the Covenant, wherein they swear to endeavour the preservation of the reformed Religion in Scotland, in Doctrine, Worship, Discipline and Government, against our common enemies; the Reformation of Religion in the Kingdomes of England and Ireland, in Doctrine, Worship, Discipline, and Government, according to the Word of God, and the example of the best reformed Churches; And shall endeavour to bring the Churches of God in the three Kingdomes to the neereſt conjunction and uniformity in Religion, Confession of faith, and form of Church Government.

But here we see no latitude nor condition.

But the Pamphleter to shew his wit and skill, and how cunningly he can draw the guilt of perjury upon himselfe, has recourse to a *Glosse* of Orleans, and some mentall reservations, whereby he strangely tortureth the Covenant against the Text. Hee telleth us that the Covenant onely saith, the *Reformed Religion in Scotland*; that is, or shall bee; and till further Reformation wee will preserve it against our common enemy. But never a word in the Covenant of the

Reformation of the Religion in Scotland, that is or shall be; and till further Reformation. This is an addition to the Text, yea a meere falsification of the Covenant. The Covenant speaketh onely of an endeavour of the reformation of Religion in England and Ireland, according to the word of God, and the example of the best Reformed Churches, wherof it presupposeth that of Scotland to be one, 1. since it sweareth to preserve it; Neither could the Covenanters sweare to preserve it, if they thought it to bee deformed, for that were to sweare to maintaine deformity in Religion, &c. 2. And this may further be confirmed, for endeavour is *finis intenti, sed non adepti*; of a thing intended, that as yet is not existent, but to exist; but preservation is of a thing already existent, and supposed to be. 3. Because it is so expounded in the thanksgiving of the Assembly to the Scots Commissioners for their Booke. Neither for all this beleewe wee that the Reformed Churches, and namely that of Scotland cannot erre, as the Romanists attribute unto their Church: But the question is only whether or no they doe erre, and wherein? if in that, that they will not receive the Independent Anarchie, and Papalitie into every particular Congregation, in permitting their particular Consistory compounded of one Minister, and two or three ruling Elders, to judge so many hundreds of persons, who will not suffer themselves to be judged by any, yea not by the whole Christian world: If in this, or any other thing they erre, they professe themselves ready to bee informed, and afterwards reformed. But because they are fallible, and may erre, to conclude therefore that in every thing wherein they differ from Independents, Brownists, Anabaptists, &c. they doe erre, and so to quit their Religion, they are not such fooles; for by the same reason.

reason we might as well conclude our Brethren should quit their *Tenets*, and come to us.

P. 2. Apol. *Ab deare Brethren* : Here he calleth us deare, and sweet Brethren : but this Doctor had need of a *Doctor* , for his palate is so feverish and viriated, that he relishes bitterneffe in the sweet expressions of those whom he calleth sweet Brethren ; and his conceptions are so far disordered , that he applieth to the Apologists what the *Reformation* cleared faith of ignorant and ill-informed people onely ; and doth not apply that, which justly he might have applied to them in the following words, *viz.* the misrepresentations and indirect aspersions of others, *who doe so commend*, &c. and this distinction appeareth cleerly by those particles (*mistakings of some, and misrepresentations of others*).

This well-willer telleth us, that *wise men are silently intensitive, expecting disputed positions from the Assembly.*

Ans. And why not ye also, since in the last disputed *Position* ye caried away so great glory. If good *Cato* say true, *Virtutem primam esse puta composcere linguam*, truly ye had the chiefe of all vertues, and that in a most high degree, yea in *gradu heroice*, for ye troubled the Assembly very little with any *Reply* to what they answered you, But will ye, our Well-willer, either give us, or let us give you some positions upon this Subject, that we may receive of you some edification in particular at least, if we cannot have it in publick. Here I offer you a man to discuss whatsoever positions you please, in all points, wherein yee dissent from all Protestant and Christian Churches. And since you put us in minde of it, let me tell you, some have been very desirous to have had some access to some of your Ministers, to the end they might have received some edification of them, and have known

their opinions, but found them evermore inaccessible; so desirous were they, it should seem; to hide their opinions. As for your *Prodromus*, which ye say hath not deserved to be whipt, if the Parliament permit any of the Assembly differing one from another in opinion, to present their judgments with their reasons unto the Houses, you cannot judge it a crime, &c.

Answ. This is already answered by the Author of the Observations and Annotations upon the Apologeticall Narration. 2. This Proposition is conditionall, and whoever hath the least tincture in Logick, knoweth, that *conditionalis propositio nil ponit in re, nisi posita conditio.*

3. And if the Parliament permit it not in this your foolish fashion, what will you say? 4. What if very wise Parliament men already say, that if in the Generall Councils every one that differed in opinion one from another, had written bookes one against another, they should rather have been held for Councils of fooles then of wise men. 5. And if it be so, (as you say,) wherefore I pray should not the Scotch Commissioners have written against your Apologeticall Narration; since they differed in opinion from the Apologists, and so much the rather, being that they were calumniated by them.

He complaineth also of their bitterness; And I on the other side wonder at their patience and meeknesse; that they have so little gall against Innovators, calumniating the government of all Protestant, yea of all Christian Churches, except their owne Conventicles, as destitute of the power of godlinesse, and as Papists, and Lutherans, defaming them with nicknames, as *Calvinians*, &c.

P. 3. He asks the Authors of the Reformation cleared, if they thinke that the Elders of the *quinque Ecclesie* be Clarke

Answ.

Ans. Who these Elders of the *quinq; Ecclesia* can be, I know not: I have read in the Revelation of the Angels of 7 *Ecclesia*; in the Councell of Trent, *de Dudithio Episcopo Quinq; Ecclesensi*, and of a Town in *Hungaria* named *Quinq; Ecclesia*, at this present under *Mahomet*, and by the Turks named *Parshen*, and by the Germans *Funs-kirchen*; but of any Protestant *Quinq; Ecclesian* Elders, I never heard or read of before this: Neither know I what he can meane by them, but the five independent Ministers of the Assembly, whom hitherto I never heard designed by such a name or title; and if these be they, I answer, that the Commissioners say not that they are darke, but those *who in the dark are afraid of that which they know not*. Now light may be in darknesse; Neither can he apply this to these Presbyters or to himselfe, unlesse he finde in himselfe there be *conscientia mens*.

The Commissioners adde (for explication of themselves) *and suffer their affections to run before their understanding*.

The Well-willer replieth: *Are we not morall men (voluntas vult, ut intellectus intelligit) to understand first, and affect after*.

Ans. Master Well-willer, if your affections may be judged of by your actions, certainly they are so independent, that they will not be tyed, according to the rules of Philosophy, to depend upon the understanding, or to *understand* first, & to *affect* after: and we can tel you, Sir, from Scripture, that if a man be not a very gracious (I say not a morall) man, he will readily *understand* as he *affects*, rather then *affect* as he *understands*.

2. That maxime of Philosophy striketh not at all at the Commissioners expression: they say that their *affections*

Actions run before their *understanding*, and not that their *will* runs before their *understanding*: Now *will* and *affection* betwixt things; the one in the Reasonable soule, the other in the Appetite, unless with the old Philosophers, as *Aristotle* relateth of them, ye will confound *mentē cū sensu*, 1.3 de Anima, cap.3. tex. 150. and consequently *voluntatem cū appetitu*, & so make mans soul mortall, as the late Author of the *Mortality of the Soul*.

2. Or if ye take the affection in a more large, but lesse proper signification, as it signifieth also the inclinations and movements of the will; then they understand not thereby the consulted, deliberated, & advised, but the rash inconsiderate, precipitate, and indeliberate actions of the *will*, otherwise called the first movements of the wil *motus primo primi, qui omne iudicium rationis anteverunt*, which attend not, but prevent the judgement of reason. i. e. the deliberation and examen of the understanding; And in these movements it is certain that the affection goes before the understanding, for in such movements the sensitive appetite which is led by the sense, misleadeth the understanding; not *formally*, but *objectively*, in so far forth as drawing with it the phantasie or imagination, whose phantasmatas or images determine the understanding in its judgement, & it being so determined, suddenly without any morall deliberation determineth the will; but so the will is said to affect without judgement, i. e. without that deliberative judgement, which is necessary to your morall man, or rather to the morall actions of his will: and in this sense the Poet said; *Scilicet insano nemo in amore videt*. Boetius the Martyr: *Quis leges det amantibus? major lex amor est sibi*. And Seneca: *Quod ratio possit, vincit; ac regnat furor, Potensq; tota mente dominatur Deus*. So Aristotle: *Quisquis est, talis ei finis esse videtur, neq; eadem videntur amantibus*

quantibus & odio habentibus. So should you have taken this judicious expression of the Commissioners. 3. *Item*, the *will* in *actionibus suis imperatur*, whereof some be acts of the *understanding*, must goe before the *understanding*; for the *Will* must command, before that the *understanding* can obey. 4. The *Actions* of the *understanding*, that are not *involuntary*, but *voluntary*, or willing, must follow the *will*, for *voluntarium* belongeth first to the will, and by the will to the other faculties. 5. Originall sinne also, ill habitudes, customes, and violent passions, hinder the will from following the understanding, and make it some times to miscarry against the light of the understanding. 6. Albeit the *will* in its movements presupposes necessarily some judgement of the *understanding*, yet this judgement necessarily presupposed, moves it not necessarily, for it may be as well moved and directed by another judgement, (that moveth it not) to the contrary action, whereunto it is not moved or directed, as it is by this or that judgement, that actually moveth and directeth it to this, or that action in effect. 7. And if you beleve that the *understanding* moveth the *will* necessarily, then in our *Regeneration* it should suffice, that the *understanding* alone should be renewed, for it should necessarily draw the *will* after it, which cannot be, since Scripture inculcath no lesse the renovation of the *will*, or Heart, than that of the *understanding*. 8. A mans *Regeneration* should consist in *Faith* alone, without *Charity*, which likewise cannot hold; for howsoever a man be justified by *Faith* alone, without *Charity*, yet is he not regenerated by *Faith* alone, without *Charity*. 9. A man being endowed with *intellectuall habitudes*, should not stand in need of *Morall vertues* to perfect the *Will*; but to be, as you call it, a moral,

raill, or rather a good man morally; it should suffice to be prudent; and so *morall* vertues, should have their seate in the *understanding*, and be nothing else but *Sciences*, opinions, or prudences, which was the opinion of *Socrates*, universally blamed by all Philosophers. 10. And finally, howsoever the *Will* is evermore ruled by some judgement; yet that finall judgement, that ruleth it, or that *judicium ultimum*, and *practice practicum*, that ruleth humane actions, dependeth of the *Will*, as the Philosophers and Schoolemen both hold. And so much touching this quarrell, which you here begged with your vaine Philosophy, so much condemned by *S. Paul*.

P. 3 §. 1. *Wherein*, say you, *bath appeared this preposterousnesse toward you, whiles the Apologie smiles upon you, and sweetly calleth you and Holland by name the more reformed Churches? Doe you giue them one such a kinde ward in all your Reply?*

Ans. Here it seemeth, that this Well-willer would paction with the Commissioners for an interchange of Commendations: but they have already answered, that they cannot praise you; but so far forth as truth will suffer them, p. 2. §. 2. Neither doe they deny, but the Reformed Churches Discipline may have need of reformation, as their faith, that is still growing *from faith to faith*; but from thence it followeth no more, that it is erroneous, then that their faith is so. And here it is to be noted, how closely this originall sinne in arguing evermore *à Possé ad Esse*, sticketh to this, as to all other Independenter bones. Let him shew, wherein either the Scots, or other Orthodox Churches need Reformation. Let him prove, that their Government is but a contrived Episcopacie; that it is such as maketh all Reformed Churches unworthy of
 Ade-

Independents communion; that their owne Churches are endowed with such a Seraphicall perfection, and ours so corrupt, that they dare no more communicate with us, then the Pharises thought they could doe with the people: ~~that~~, that there is no subordination in Ecclesiasticall Iudicatories; That men are not Church members, before they be admitted by a Church Covenant distinct from the Covenant of Grace. If that he can doe this, it will be more to the purpose then all these ridiculous exclamations and complaints: We desire arguments, and no compliments.

P. 3. S. 2. *Not to make, &c.* This is very dangerous, and may breed, if it have not already, as many Sects of Ephetists, Sceptists, Aporetists, and Pyrrhoniens amongst you, as were in former times amongst the Philosophers; no lesse destructive of all faith and settled Ecclesiasticall lawes, then theirs were of all Sciences; and therefore both so justly branded by the Apostle, 1 Tim. 3. 7.

There is one thing more, that maketh the Apologists more confident of their candor, in that their Apologie received so great an Approbation from so pious and learned a man, &c.

Ans. How confident the Commissioners may be of their candor, and ye should be of yours, it were better to heare it of the Assembly then of you, since it is more to be believed in this cause, then ye in judging of your selves. And as for that Approbation, it was but from one man. 2. It was not approved by the whole Assembly, as was that of the *Reformation cleared*, which was approved by that same very learned man also. 3. And he by that very approbation did solemnly condemn your Apologeticall Narration. 4. Neither approved he the substance, but some circumstances of your Apologie, viz. its modestie,

&c. wherein he might be very easily deceived. ~~from~~ your Communicableness, hoping better of you than appearingly he will find; and compatibleness with Magistracy, which hitherto is not fully proved. 5. Whether he approved all that ye presented to him at first in your Booke, your selves know best: if not, we have not as yet your opinion, till according to exigence of time, &c. you give the world a second edition of it, and then ye may tell us newes of your candor. 6. Neither could he judge of your candor, since he could no way judge of your heart, & consequently whether your writ was consonant to your words, and your words to your heart. Besides all this, in that Approbation he declareth his aversion from yours, and inclination towards the Presbyterian Government: So as this mans braine seemeth of a very strange temper, in citing for him, that, which is so directly against him.

As on the other side, though the Assembly voted you thanks, yet was it only for the books you gave them: not for the Reply, nor was expressed (to what effect) in the Vote, if observation faile not.

Answer. This cannot but be most untrue: 1. For the Assembly voted them no thanks for the books, till all the Members thereof had read & considered the same, & were extremely well satisfied with the contents thereof. 2. He would make this grave Assembly very ridiculous, (to say no more) if it had nothing else to doe, but to imploy so much time in voting thanks for so small a matter, viz. for a two-penny book. 3. If it be so, wherefore voted it not thanks for the *Apologetical Narration*, which was a great deale bigger, and sold 6^d. 4. Here according to your judgement, it cannot escape the blame of great ingratitude.

gratitude towards the Apologizers, what of ye will doe well to admonish in. 5. For feare your observation faile you, I pray you looke the Act, and afterwards you cannot (if you have any candor) but in imitation of *S. Austin* dishonour the world by some booke of Retractions, which here you abuse by this your false observation.

And thus far I came with my reasons grounded upon some generall, but very certaine relations, concerning the Assemblies speech, in giving thanks to the Commissioners of the Church of Scotland for their Reply to the Apologizerall Narration: but since this my Book hath been ended, upon more particular information I adde these following reasons. 8. The Assembly in thanking them for it calleth it a very learned and pious piece; which is not a praise of two sheets of paper and a little link; but also of the matter it containeth. 9. It was there said, that it is very usefull for this time, when the Assembly hath vowed and covenanted to come as neare as they can, in the Government of this Church unto that of other Reformed Churches, and namely of that of Scotland, taking ever more Gods Word for their first patterne and infallible rule of direction. 10. They are thanked for it, because it refuteth some unworthy aspersions, that some have fastned upon the Government of the Reformed Churches, now who can thinke be, judge you Sir. If here the one be thanked, I may probably say the other getteth little thanks for his paines. 11. The Assembly rejoiceth that he was washing away of those aspersions, yea unworthy aspersions, as they are termed by them. 12. The Authors of such filthy aspersions were there said to affect wayes of their owne: now what can be those wayes that be their owne, since they are not called Gods wayes, judge you against

13. They are paralleled there with Bishops, being both two opposite enemies to the Government of the true Reformed Churches, the Bishops saying, no Bishop, no King, and the others, that the Reformed Churches gave not the Civill Magistrate his due; which I interpret to bee, as if the one said, a King cannot be without a Bishop, and the other, a King cannot bee with Presbyteriall Government. 14. Because it was there said, that it was necessary to vindicate the Churches of God from so unjust imputations. 15. Because the Assembly like wise men commended very highly the sincerety, gravity, and ingenuity of the Book. 16. Because the Synod declareth, how it acknowledgeth it self very much beholden to the Commissioners for the vindication of their owne and other Protestant Churches. 17. It is called a temperate and seasonable vindication. 18. The Assembly saith in name of all the Churches of this Kingdome, that they desire to keep with them all and that of Scotland a more ar^d Communion and uniformity in the Ordinances of Jesus Christ. 19. The Assembly declareth there, that they had a very high esteeme of the Church of Scotland. 20. It commended also the Commissioners for their judicious and grave discourse in the Assembly, which contributed much to the foresaid Uniformitie with all the Protestant Churches. And all this I have deduced at length, not onely to refute this untruth, but many others, heretofore and hereafter, which this unworthy Pamphleter casteth upon the Commissioners, yea upon all our Churches, to kindle a fire of Division betwixt the Civill Magistrate and them, in these most calamitous times, when both Church and State are in combustion already. But after such evident untruths, he addeth, *if selfe opinion faile not.* Here he seemeth to make

ne believe, that the Author of this Pamphlet is one of the Members of the Assembly, or that some Member of the Assembly has dealt treacherously and perfidiously with the Assembly, in pinning upon them such an Act, flatly contrary to their formall expressions, (for none but some Member of the Assembly could make any such observation). But of this I will say nothing, it being a matter of higher concernment. I helcye rather that the Author of this Booke is minded, *in principio, medio, & fine*, to be like to himselfe.

P. 4 §. 1. We read nothing else but of the Independents admirations (which Philosophers call the daughter of ignorance) and some of their thoughts and judgements, as if they were giving an account of their Creed: as p. 2. we read nothing but *Interjections* of lamentation; *ah, oh*, &c. of *holy and gracious men*: whereas we crave some *guides, erga*, or other rationall *Conjunctions*, whereunto we cannot better reply, then did *Scotus* to a Doctor of the *Sorbone in Paris*: This Doctor when he could not answer *Scotus* his argument by Reason, said evermore, *Respondet cum Sanctis Doctore: Cum S. Doctore*, replied the other, *si sanctus ores pro nobis, si Doctus, respondeat ad argumentum*: so we to you; If those men among you be holy, let them cry, *ah*; for their finnes, and pray to God for Gods Church, but let Doctors propound and answer arguments: but this man reasoneth not, but giveth out Sentences, as if he were some ludge of one of the Benches. You doe but imagine and fancie whatsoever you say in this Section of your *imaginative* of the Commissioners *extrajudicall and eccentricall Act*: you *Acts* may rather seeme Eccentricall *secundum quid* to London, and Concentricall *secundum quid* with Oxford, where, me thinks, they,

they have more regard a great deale to your tender Con-
 sciences, then to those of the Commissioners; Neither
 can any mortall man hinder so *independent imaginations*.
 It hath been already proved, that you have given the first,
 second, and third blow, and in your Apologeticall Nar-
 ration you threatned yet another: your judgement is ut-
 terly erronious, in thinking that this was intended to dis-
 unite the Presbyterians from others, *i. e.* from Indepen-
 dencers (since no others can well be thought upon, all o-
 ther Orthodox Churches, and all the Synod being no o-
 ther) for their intention is altogether to unite you with
 them. Neither are there, for any thing we know, any that
 disunite you from them, or them from you, save your selves
 onely.

P. 4. §. 3. This well-willer is very impertinent in pro-
 ving against the Commissioners, that *Visibility and Succes-
 sion are not essentiall notes of a true Church*, which they, I
 beleeve, never thought, I am sure never said. And yet I
 must say, that howsoever *visibility* be not *essentiall* to a true
 Church, yet it is *essentiall* to a *true visible Church*, whereof
 we all dispute here. And howsoever of a *true Church* wee
 cannot inferre *visibility*, yet from *true visibility* we may in-
 fer a *true Church*.

P. 5. §. 1. *We bleesse God, that God hath made a Rehoboth
 for the Scots.*

And God willing wee shall bee fruitfull in the Land as
Isaac, and we pray God he and his be not as the *Herdsmen
 of Gerar*, even striving with our Herdsmen of *Isaac*. If we
 have a Rehoboth, wherefore will yee not drinke of our
 Spring? wherefore (to use your termes) will ye not *jump*
 with us? or if yee will not, ye may be gone as *Lot* with
 your Pastours, and separate your selves from *Abraham*
 and *Isaac*.

Ibid.

1881. Who can hinder the windes, if they blow, and bring
blacke weather from the North, or West. 1. B106 82

- Answer. No true English hearts have made any such
judgement of the Northerly windes these three yeares last
past. How much truller might it bee said of a few Dona-
tistical spirits, with their *Vbi habitas amica mea in meridie*:
that trouble their mother Church, esteeming all her chil-
dren unworthy of their Communion.

Page 5. §. 3. Ye come up me thinks somewhat lamely
with your Catalogue of Prophets. 1. For onely ye have
one *Brighman*, and yet none of yours, (hee is of ours: for
he professeth the Scots Church, constituted of Parochiall,
Classicall, and Synodall Assemblies, before all other, or at
least postpones it to no others. 2. Neither in exposing
the Prophecies of Scripture according to Scripture, can he
be said to have had the gift of Prophecie, since his expo-
sitions were not infallible: for so every true Minister of
the Gospel should be a Prophet.

- As lamely came ye up with your Martyrs. 1. For when
you call it a civil death or Martyrdom, the word *Civill*
is *terminus admodumque alienans*, which diminishes, or
rather transfers it from a proper to an uncouth or impro-
per signification, as the word dead, when I say *Peter* is a
dead man, for a dead man is not a man, i. e. a living man;
in making it signify an improper death, or Martyrdom;
ye make it less then that of the Presbyterians, which was
really: And so indeed it is, for wee finde you evermore in
all the story flying really Martyrdom, rather then attend-
ing it. 2. It is also a maxime in Logicke, that a *terminus ad-
modumque alienans non arguuntur ad eundem terminum
absoluto acceptum*. So this your argument must be capti-
ous in arguing, that yett dye a civil death, or are civilly

Martyr. *Argo*, ye are Martyrs. It is no better then to say,
There is a golden Calf: *Argo*, there is a Calf.

P. 6. 6. 3. I say, to receive and practise some things uni-
versally received in the Reformed Churches, and not to
receive or practise others, but either to reject them openly,
or cunningly to professe that yett retain your judgement,
seeke for further light, or doubt as the *Espectus*, *Sceptus*, or
Pyrhonis, sufficeth not to make you parts of the Reform-
ed Churches. 1. For by the same reason the Donatists
should have beene parts of the Orthodox Churches of
their time. 2. Item, the universall Reformed Church in
respect of its externall form is a *totum homogenum*, which
may bee attributed *in recto* to all the parts or particular
Churches thereof, which could not be, if some particular
Churches differed in so many practices from all the rest.
As for your instance of the Church of Scotland, that the
Commissioners say, it may receive further Reformation;
that may be understood *in moribus*, *sed non in morum legi-
bus*, in manners and practice, but not in Rules of Disci-
pline touching practice. Or if it bee taken of Rules or
Lawes, it is not in the Rules or Lawes that concerne the
essentiall or principall integrant parts of Discipline, but
things meerly accidentall, as they expound themselves,
by the example of faith, which the best Christian in the
world may have, which evermore is perfect essentially;
and according to its integrant parts, in respect of its exten-
sion to the principall parts of its object, how ever it may
be imperfect, *quoad entitatem integrum*; and *extensivam
accidentalem & ratione partium minus principalem*: so
their Ecclesiasticall Lawes may ever better and better be
put in execution, and augmented *extensivè*, in respect of
the accidentall and most inconsiderable parts of its object,
accor-

according to the exigence of time, places, and other circumstances: But read the Text and ye shall finde, that it saith no such thing as this Doctor would draw out of it.

P. 6. §. 4. To excuse themselves in calling all Orthodox and Reformed Churches Calvinians, the Well-willer imployeth all his wit, Rhetorick, and Philosophy. Here he beginneth againe with his Ah; censures the Commissioners for complaining of this nickname put upon them, and would faine perswade them, that it is *ad humores*, and consequently, that they are bound to thanke them for this injury they have done them.

Ans. But 1. we have Saint *Paul* expressly condemning such names. 2. They who accept of them, hee calleth them carnall. 3. And willeth us not to accept of any name, but of his in whose we are baptized, *viz.* Christs. 4. For as he argueth us to be named Cephaists, Paulinians, or Apollonians: so may we to bee called Calvinians, Lutherans, &c. is to make a Schism. 5. Because all the Orthodox Churches have evermore refused it. 6. And only their enemies, Papists, and Lutherans stil pind this name upon us as opprobrious. 7. Since it is put upon us against our will, it cannot be good for us, at least in our estimation. 8. For even good urged upon a man against his will is troublesome, and a burden to him. 9. Besides all this, we have the testimony of Saint *Hierome*, quoted by the Commissioners, who with us taketh Saint *Pauls* part against this Doctor. And hereupon commeth in according to his ordinary custome his lamentable exclamations, his *Oh* thrice reiterated, *Oh unhappy conjunction; Oh heavy application; Oh double bl-cke termes.* Those be termes of Rhetorick, but not of Logick. I like better of a *quia*, then of your *Ah*, *oh*, &c. he will neither depend upon Saint *Paul*, nor upon

Hierom. But he will neither depend upon *Simeon* nor *Sa*
Hierom. nor any reason, but will argue against all, that
 it is to distinguish us from more corrupted Churches.

Answ. *Saint Paul* forbiddeth such names of distinction,
 and *Saint Hierome* saith, that it distinguishes the Anti chris-
 tian Church from the Church of Christ. But if we will
 needs be distinguishing us, name us our Gods name by the
 names that we accept of, as by that of Orthodox, or Re-
 formed Churches, which our common enemies refuse us.

Ob. It was used to, during the word *Presbyterian*, that
 less offence might be taken.

Answ. It is not necessary to name us by either the one
 or the other: and yet were it better to name the Protestant
 Churches Presbyterians, since this name is taken from the
 forme of their government.

Ob. It is a name of honour.

Answ. We desire not such honours as are forbidden in
 Scripture, and that with such a violent courtisie are urged
 upon us.

Ob. 4. Papists disgrace not themselves in calling them-
 selves Catholickes: *Ergo.* No more doe the Apologists
 in calling us Calvinians, since they be such themselves.

Answ. I deny the consequence, for the Catholicke
 Church is a terme of the *Cicero* Heb. *Papists* build a bus

As for your selfe you may take what names please you
 best, yet desire wee you to take none that be forbidden in
 Scripture: Neither heard wee ever that yee accepted it
 before this present, and that as we conceive to excuse your
 selves, rather then that you have any great minde to it yet.

Afterwards P. 7. the Doctor calleth this expression
 reason of the Commissioners *Coloquenda*, or *Coloquish*,
 Dogges meat, but of what Dog I know not.

but

but of such as accept of such names; if it be dogs meat, then the Apostle and S. Hierome have given you dogges meat. This injury and dogged answer striketh no lesse at S. Paul and S. Hierome, then at the Commissioners: if *Colecythis* be *quasi vomitarius*, because it serveth for a vomit or purgation for the belly, to purge all petulant, bilious and melancholious humours, we pray God it may worke well upon you, and that this be the last vomit against the Reformed Churches. If it be applied outwardly, it killeth the fruit, *Et abortum parit: utinam vobis abortum pariat*; I pray God againe it may cause you abortivenesse, and make you cast your unhappy fruits, before they come to maturitie.

Yet, as if in revenge, you ding the words of [Separation] and [Brownists] against the Apologists, as if you had forgotten or did intend to misapply what you had said in the next line afore quoted out of Hierome.

Ans. *Te frustra Augurium vult docuere parentes*. Sir, you are no good Diviner, for it is not the Apologists, but the Brownists, whom they call the Separation, as appeareth most expressly by their own words: *The Separation may be well allowed to be called Brownists*. This therefore is but a meere calumny that ye pin upon them, to the end that thereupon ye may bewaile and lament your condition and great oppression before the people, which take your words upon credit: but the more to blame a great deale you are, that so ordinarily deceive their easie credulitie. And truly if ye could quit this kinde of reasoning, the rest of the matter you stuffe your Booke with, would be found very weake. And yet I must say of my selfe, what elsewhere I have ever said, that ye are really Separatists, since ye separate your selves from the Sacramentall

mentall communion of all other Orthodox Churches, & esteeming them unworthy of your Communion. So by this time any one may see, they want not memory in what they say, but you judgement to understand them, or honestie at least to relate faithfully what they say. Having so dealt with them for want of some other Encomiast, he setteth forth the praises of his own virtues, *viz.* his great patience and mercy towards them. *Were it not for patience, nay that would hardly doe it; were it not for reverence of you and your Nation, a better answer would be shaped to such a mishapen misprision. But to love is to live.*

Ans. 1. Your patience, Sir, is very weak, yea scarcely *in gradu continentia*, since it can hardly so command your choler and desire of revenge against a pretended and so imaginarie offence. 2. So surely must be your other virtues, and consequently your Reverence; for there is a necessary connexion betwixt them all, at least *in gradu temperantia*, under the which they cannot absolutely have the name of virtues. 3. Reverence is a virtue, whereby we give honour to vertuous persons, and feare to offend them, because of their virtues, merits or dignitie: If so, I pray what Reverence is it, so to caluminate them as you have done? 4. Or if they be such as you have represented them to be, then can they not be the object of Reverence, and so this your Reverence is no reall virtue. 5. As for the Reverence ye carry to our Nation, I will but put you in minde of the good esteeme you have of it; as being very windy and unluckie for English men. Your words are, *Who can hinder the winds, if they blow, and bring black weather out of the North or West?* If it be such, it cannot be thought worthy of any Reverence: so this, you say here, cannot be said, but in derision of it, unless you be
content

content to give a lye to your selfe. But what ever be your judgement, of your own Nation, or of ours; We thank God that they have such esteeme one of another, that you cannot touch further or hinder it. As for my selfe; what *Erasmus Roterdamus* saith of his *Holland*, that I may apply to our *Scotland*. *Terra mihi semper & celebranda & veneranda, ut per vitæ hujus incerta debeam: atque utinam illi nos tam possumus honestamento vicissim esse, quam illa nobis nunc est paritenda.* Our Country, Sir, is an honour to us both, I pray God none of us be a dishonour to our Countrey. And as for you, I may say, that when your Countrey and the Church of God therein (as many of your Countrey-men; very good Christians and Patriots say) had most need of you, ye left it and neglected it, and at this present, when it standeth in no need at all of you, ye requaine againe unsent for, to vex the Church of God, and to hinder Reformation in it.

6. I answer: in matters of so high importance, so holy men as ye pretend to be, should make no distinction of persons, nor distinguish betwix the Greek and the Schythian: all should be to you one in Christ; To love indeed is to live; if your love be such as it should be: but sometimes *amantes sunt amentes*, and their love is rather a dreame then reall, when they dote more upon their owne fancies more then upon truth: *Credimus an qui amant, an qui sibi sanctis fingunt.*

He addeth, that we must not set our houses on fire to roast our own egges. *Ans.* Who doth it now in matter of Religion, but the Independents? *Fastidium causa male, non est.*

P. 8. b. 1. We are glad that as ye disavow the rest, so ye do this, that ye intended not to touch the Church of Scotland

land, in saying that ye had no *Commonwealths* to reare. Only this we say, that if ye say true, that then it was impertinently put in: And as ye say, *It might better bee understood of those of New England, who had the Kings Patent for what they did in Policy, as Gods Word for Church Government.* Onely here I observe, that you acknowledge the King and his Patent, onely in Policy, and Gods Word onely in Church government. Now I pray, then what more give ye to the Civill Magistrate, then other Reformed Churches in the point of Church Government? And as for Policy, no Reformed Churches ever medled with it, that I know of.

P. 8. §. 3. If ye thought it not a blessing of God, or some good worthy of thanksgiving, *not to bee engaged by education or other wayes to any other of the Reformed Churches.* This discourse must be very impertinent, in bringing this for a reason, that your Discipline is good, or better, then that of all other Reformed Churches; for afterwards yee bring your selves in as Spectators of all Churches and Disciplines, being of none your selves, but *in abstraction professions.*

Neither say the Commissioners absolutely, that the Apologists *were left to their owne private thoughts to bee moved by,* but *ex hypothesi,* that they were not engaged to other Churches; and truly no reasonable man can thinke but they were so, since they say that in looking upon all Governments they were simple Spectators; so that this Doctor for this extravagant sense, so repugnant to the text, may be thought to have beene Graduate at Orleans.

And since this Well-willer his profession is *to love* the Commissioners, I shall onely note by the way what a rare and curious expression he has found out to declare

clare it by, viz. that *they are men of a better spirit then the venomous Spider of enuy.* They are bound to thank you Mr. Doctor of well-willing, for this pretty complement ye passe upon them.

P. 9. § 3. As in all the rest of his Booke, so here he goeth very cunningly to worke, evermore omitting what is most materiall in the Commissioners Booke. Hee answereth not a word to the number of Church Officers, or to their justification against the aspersions laid upon them for Lay Elders, or their accusation against the Independents, because of their Laymen Preachers and Prophets &c. All this he passeth over by a Doctorall priviledge, *hic & ubi terrarum tacendi.* Onely he scratcheth at the prooffe they bring for Presbyteries, Classes, and Synods: but refuteth it not; no more then hee doth the Arguments brought by Master *Rutherford*, *Guelaspe*, and others, taken from Gods Attributes, as 1. from his Goodnesse, 2. Wisedome, 3. Justice, 4. Providence, 5. from the nature of the Church, &c. Item, from the Law of Nature, 6. from sundry inconveniencies. 7. From the order established in the Church of the Jewes. 8. From the practice of the Church in the times of the Apostles. 9. From Christs institution in the New Testament. 10. From parity of reason or proportion betwixt a Parishionall Session or Consistory, and six or seven persons in the real Church thereof, and a combined Presbytery, as ye call it, and every one of the Churches, peradventure two or three or ten thousand Parishionall Consistories subject thereunto. 11. From the ends of the Church, 12. her Conservation, Peace, &c. whereof ye may happily heare more within a few dayes. In the meane time I pray you answer to what is written, and not to elude such arguments with tales at Assizes, Wooll-

packes, Cannon-shot, Bullets, Batteries, and termes of military Discipline, wherewith we are not so well acquainted.

P. 10. §. 3. Here it seemeth that this Doctor would excuse the Apologizers, in saying that they *give more to the Civill Magistrate, then the principles of the Presbyteriall government will suffer them to yeeld.* As if it were rather said by way of retaliation and in anger, then in truth, because (as he saith) *the peace-plea calleth them Independents.* If it be so, 1. their passion is worthy of the others compassion. 2. But this should not have made them to offend all the Reformed Churches, and especially their Benefactors in the Netherlands, which are all Presbyterians. 3. All comparisons are also odious, especially amongst men well bred. 4. And yet howsoever they hate the name, yet they love dearly the thing signified by the name; and will depend of no Ecclesiasticall Judicatory, yea (as the Author of the Observations and Annotations sheweth clearly) not upon all the Churches of the world; and yet will that their Congregations depend of themselves, who yet will depend upon no men in spirituall power or authority.

But the Doctor saith, *If upon a grosse error of another Church they (viz. Independent Churches) dare exercise only a non communion with it, then there is more left for the Magistrate to doe, then when you have excommunicated it.*

Ans. In excommunicating a private person, or a particular Church (when it can be done with lesse hurt to the Church then is the good included therein) it leaveth all to be done by the Magistrate, that God has ordained him to doe, viz. in politicall government. *Non auferet martialia, qui regna dat caelestia.* Neither requireth the godly Magistrate, our King or this Parliament any more: but ye are impor-

impertinent who will give him more then he requireth of you, or then either God or the Magistrate hath commanded you. The French say of such men, *Il est valet du Diable, il fait plus que commandement*. I will not here insist upon your impertinency in denying the name of excommunication to non communion, and that great pride in not submitting the judgement of five or six (some times) idle, yea (oftentimes) wicked fellows, to the judgement of all the Divines and Churches of the world, in case they should dogmatise and sustain the most damnable heresies of the world, and yet unto their judgement, however so contemptible a number, ye will submit the judgement of all their Congregation, amounting peradventure to the number of many hundreds, (it may be) better men then themselves. Neither is it enough to leave it to the Civill Magistrate, for his power is not spirituall: God hath given an intrinsecall power to the Church, sufficient for its spirituall end: the Civill Magistrate may be a Pagan, an Antichristian Christian, an externall Christian, but an inward enemy to the Church: he may be negligent in his charge, &c. and is it credible, that in such cases God hath instituted no Discipline or Government to take order with offenders? But of this I need not to say any thing, this evasion being so well, so evidently and briefly refuted in the Commissioners own words, which I pray the Reader to consider, p. 21. 22. if it please the Reader, he may have sundry reasons against this opinion in the considerations and Annotations upon the Apologeticall Narration. It is unnecessary also that the Doctor presupposeth here, viz. that a Classicall Presbyterie is made up of many Ministers and Lay men in the Kingdome of Scotland or among other Protestants; And false againe, that their

Assemblies are made up of persons partly Ecclesiasticall & partly civill, or that they there rule persons partly Ecclesiasticall, partly Civill: we say that there can be no such persons; for howsoever one person may have one charge Ecclesiasticall, and another secular or Civill, yet is he not therefore a mixt person, neither be these severall charges mixt, but distinguish'd in him, since of the two there resulteth not any third Charge compounded of both, as in mixtions: but he exercises them both distinctly and severally, in such a fashion, that the one never concurteth to the function and operation of the other. By the same reason it should follow, that the divers faculties of the soule, as the understanding, & expulsive facultie in a man, should be mixt together, since they be both in one soule; as the most part of Philosophers hold. When a States-man sitteth as a member of an Ecclesiasticall Assembly, he sitteth no wayes as a States-man, but as a Church-man: neither judgeth he a State-man or secular person in qualitie of a States-man, or of a secular person, but in qualitie of a member of the Church. So they judge not of civill matters formally, as they are subject to the Civill Magistrates authority, but materially & in so far as they are subject to a spirituall formality, or conduce to a spirituall end, under the which notion they belong not ordinarily to the Civill Magistrate, or *per se & intrinsece*, but *per accidens & extrinsece*, as all Orthodox Divines of the Reformed Churches do teach. But this is not all, for sundry of the Independents have told us, that the Civill Magistrate, according to Gods Word, cannot punish any man for matters of Religion; how abominable soever his opinions be.

P. 11. and 12. the Doctor will not answer, because he hath not the Books at hand; and so shifts over the argu-

ment:

menne? What he saith of *Armin*, who held out against Bishops, as our Reformed Churches doe, is not to the purpose: No more is this, That Councells may erre. Afterwards he telleth us, that French Ministers (as *Anonymous* as himselfe) and the French Discipline is for the Independents, but proveth it not, but supposeth that we should take it upon his word, which we may not at any hand doe, till we see more candor and sincerity in his proceedings. As for *Morellus* and some Ministers of the French Church, excommunicated for their erroneous opinions, or ill lives, and afterward assaulted the Discipline whereby they were sentenced, if they have any such for them, we envy them not such brethren.

Because the Commissioners, p. 18. of the *Reformation cleared*, maintaining the fidelity of the Reformers of the Scottish Church, say, that they deserted not their Churches, nor carried away Churches with them, nor did undergoe any voluntary exile, but thought it a great spoile after that they were sentenced to exile to save their lives, and to live with very small meanes, farre from any friends to comfort them. This the Doctor applieth to the Independents, of whom the Commissioners doe not speake, but of their owne Ministers: But since it is his pleasure to doe so, I must say that hence it followeth, that their exile was a far greater suffering then that of the Independents: 1. for it was involuntary; but the more involuntary that any afflictions be, the greater they are; and the more voluntary they be, the lesse they be; for, *pars debet esse molesta & involuntaria*; but that which is voluntary, is not troublesome. 2. That of the Independents was accompanied with many friends and worldly meanes: so was not the other. 3. It may be doubted, if

Pastours for their personall or particular persecution may
 fly, without actual compulsion, and the publick consent
 of their Flock, since they are not in the Church in qua-
 lity of particular, but of publick persons, and Heads of the
 Flock; Neither can that Text of Scripture helpe him, viz.
When they persecute you in one place, flee to another; for that
 is said of particular, and not of publick persons: or if it be
 said of the Apostles, as to the Apostles, it holdeth not in
 particular Ministers ryed to particular Churches, for they
 are tyed to their particular Churches, but so were not the
 Apostles, who were equally bound to teach all the Churches
 of the world, according to that saying of Christ, *Go
 teach all Nations*, Matth. 28. 19. and so could never abandon
 their flock. And as for his Answer, *that they kept
 themselves for a reserve, to assist the Church at their returne*:
 I must say they were very provident in foreseeing such an
 extraordinary case, and prudent in preserving of their per-
 sons, whereas the others sacrificed their lives for Christs
 truth.

Pag. 12. §. 3. and p. 13. §. 1. & 2. The Doctor saith no-
 thing against that which the Commissioners say, and so
 approveth it: he applieth it to the Independents, and
 denieth that they esteeme so of Excommunication, viz.
*that to limit the censure of Excommunication, in matter of
 opinion, to the common and uncontroverted principles, and in
 the matter of manners to the common and universall practises
 of Christianitie, and in both to the parties known light, is the
 dangerous opinion of the Arminians and Socinians, openeth a
 wide dore and proclaimeth libertie to all other practises and
 errors which are not fundamentall, and universally abhorred
 by all Christians; &c.*

To this he answereth with complaints, and saith, that
 there

there is no argument here : But in this Laconick discourse
there be more arguments then he seeth : The first is,

Arminians and Socinians opinions are not to be received,

But to limit Excommunication in matters of opinion,
&c. is Arminians and Socinians opinions.

Ergo, It is not to be received.

The second is :

What openeth a doore, and proclaimeth libertie to all
other practises and errors , which are not fundamen-
tall, is not to be admitted.

But to limit Excommunication, &c. is such, *Ergo*, it is
not to be admitted.

The third is :

An opinion universally abhorred by all Christians , is
not to be received.

But to limit Excommunication , in matter of opinion
to the common uncontroverted principles, and in
matter of manners to the common and universall
practises of Christianitie , and in both to the par-
ties known light, (viz. of Nature or of Grace,) is
an opinion universally abhorred by all Christians.
Ergo, to limit Excommunication, &c. is not to be
admitted.

4th The Doctrine that tendeth to the overthrow of
the Reformed Religion, is not to be received.

But to limit excommunication, &c. tendeth to the o-
verthrow of the Reformed Religion ; *Ergo*, it is
not to be received.

To these Arguments he answereth not formally, neither
to the matter nor to the forme ; and no wonder , for he
could not observe them. Only to the end he may seeme
not

not to have answer'd nothing at all, he telleth us, that *Pagans and Infidels doe not practise*: But how is that to the purpose? since in all the Commissioners Discourse there is not one word of Pagans or Infidels. 2. He answereth that Papists, Prelates, Socinians, Arminians, Brownists, and Separatists, doe not hold some common truths with Christians. But to what purpose he saith this, I know not: if it be to prove, that they may be excommunicated, we deny it not; but say, that to hold such an opinion, is Arminianisme, Socinianisme, &c. 3. an Arminian or Socinian opinion, whereunto he answereth not. Again, by Socinians, Arminians, &c. either he understandeth those who are not borne in the Church, and who professe not our Religion; or those who are borne in the Church, and professe our Religion: If the first, they cannot be excommunicated, since they are not, nor ever were of our communion: if the last, it is true, they may be excommunicated, but that is not the question: but whether this be not Socinianisme and Arminianisme, viz. to limit Excommunication in matter of Opinion to the common and uncontroverted principles, and in matter of Manners to the universall practises of Christianity. *Item*, whether this openeth not a doore to all other errors and practises, as they say?

After this, when he can answer nothing, he returneth unto his ordinary lamentations, that they are compared to Infidels, &c. But the Commissioners serve not themselves of bare comparisons, as ye use to doe, but with solid Arguments, which prove you clearely what they say: neither are ye compared by them with Separatists, but I prove you to be such, for separating your selves from the reformed Churches Sacramental communion, neither are

ye compared with Brownists, &c. for conforming of Church Government with Scripture; as ye pretend, but for perverting of it against Scripture; wherefore all these your complaints are nothing else but calumnies, that ye cast upon the Church of Christ, evermore sophisticating with your captions of *non causa nisi causa*, according to the ordinary custome of your Sect.

And I pray this Doctor, what if a man become brutish, and have the light of his understanding altogether corrupted, so as to deny that there is any sinne against the light of Nature? shall he not be excommunicated for it? shall his ignorance excuse him? is not his ignorance a sin, and especially when it is concomitant or subsequent to some other sinne or action of the will? when he has procured it to himselfe, or when he used not morall diligence enough to chace it away? shall, or can the ignorance of the Law, or of his duty, which hee is bound to know, excuse him, or free him from excommunication? Is not that Socinianisme, Arminianisme; judge ye Master Doctor, and answer not with complaints and inexcusable impositions, as if you would rather be pitied than begged to prove any thing ye say; pay us not with generalities, and *matutini dum vagans*, but *signatus*. Answer: I pray you to the point.

All the authority that this Master Doctor Well-willer can bring for himselfe, *plurimum* is a *Murellus*, and some other excommunicated Ministers in France, which yet he hath borrowed from the cleared Reformation.

As for that which he saith, p. 13. 6. 2. *that a Bishop is a Presbyter constituted*; and *a Presbyter is a Bishop dissolved*. 1. It is but one of the Separatists ordinary jeeres against Presbyterian Government. 2. They prove it not. 3. The

Commissioners answer it, p. 25. 4. And if it were so, yet Presbyterian Aristocracie should bee admitted, since it is Gods ordinance, but not Episcopacy, since it is not Gods ordinance. 5. Amongst the Helvetians, if one man should goe and contrive into his owne person all the authority, which is diffused amongst all the Rulers there, thinke you that they would endure him, or rather not put him to death, as a Tyrant and a Traytor, according to his demerits? The very contrivance of authority into one person, which God hath diffused in many, is unjust and tyrannicall in Gods Church.

But the Doctor objecteth, that in forbearing Excommunication (I believe he understandeth the greater) they leave more to the Magistrate then the Presbyterie doth.

Answer. This the Doctor saith, but proveth it not: and therefore we deny it with the like facility that he proponeth it. our Church so is, because when a man is excommunicated, the Civill Magistrate ceaseth not for all that to punish him civilly: for the Presbyterie by excommunication excludeth or casteth him out of the Church society, notwithstanding which he remaineth in the State society: and if his fault be against the State, and deserve it, the Magistrate may exile him, and cast him out of the State society, or of the Kingdome, but not out of the Church, no more then the Church may cast him out of the Kingdome. As for your comparisons in saying that it is not an English heart that speaketh so, it is but a sophistickall evasion, seditiously to clude their argument, whereunto you cannot bring so much as a probable solution: so you grant what they say. Neither is our dispute here about English, Scots, or French, but about Christian hearts and consciences: It is a shame to an English man to be Author of Schisme

in his owne Country, when Strangers imploy all their endeavours for union and peace, both in Church and Common-wealth. But this I leave, and pray you to tell us what ye give more to the Civill Magistrate then we? whether it be an Ecclesiasticall or Civill power, and wherein? whether to judge in matter of Doctrine or Discipline? Remember, Sir, that in speaking of New England, you give them nothing else but Gods word for *P. 8.* Church Government, and the Kings patent for what they did in *Police*; and tell us if ever they followed the Kings or his Councils directions in Church *Police*. Item, tell us whether it is the Civill Magistrate, or the Church Officers part to erect Church Government, and to make the Lawes thereof, to judge according to the same, and to put them in execution &c.

Here he telleth us also, or objecteth, that Excommunication *hath need of better grounds then mans sinning of simplicity or ignorance.*

Ans. So the ignorance of Jesus Christ, and denying of his merits should not incur the sentence of Excommunication.

Hee objecteth, that *the punishment of Excommunication for small faults will make the punishment at last small in the eyes of men.*

Ans. It is true, but is it the doctrine of the Reformed Churches that it should be inflicted for small faults?

But to cleare more this matter, two things are needfull to be expounded: the first is, what the Independents understand by *great sinnes*: the second, what they understand by the parties *knowne light*: thirdly, what by *Christianity*: fourthly, what by *common received practices of Christianity*: fifthly, what by the *Church*.

As for the first, a *sinne* may be *great either quoad effectum*

nam, or *quoad entitatem*, according to its essence or entity, or as it were its quantity. That *sinne* is said to be *greater* then another according to its *essence*, the *species* whereof degenerateth most from the *divine Rule of Gods Law*, such as be the *sins*, that are greatest in regard of their object; so it is a *greater sinne* to offend God then man, because it includeth in it selfe a greater objective deformity, then the other. But a *sinne* is *greater* then another according to its *entity* or *quantity*; that has greater *extension*, *intension*, or *duration*; i. e. more parts; more degrees, and of a longer continuance then another: By *extension*, or more parts, I understand either objective, or formall parts, *viz.* when a *sinne* is committed against *more persons*, as the sinne committed against twenty is greater then that committed against two; or has more *materiall objects*, as when one stealeth more money, *viz.* two pound; it is a greater sinne then to steale two pence: So it is a *greater sinne* in respect of the *formall parts*, or *acts* wherein formally sin consisteth, if they be taken *in concreto*; when a man returneth oftentimes to the same sinne; as hee who stealeth ten times is a farre greater sinner, then he that stealeth but only once.

In respect of the *intension* or *degrees* of *sinne*, that sinne is greater then another wherein there be more *degrees*, as when it is committed more willingly, with greater liberty, with greater violence, with greater knowledge; Item, by him that hath greater helpes of grace, or of nature to resist it, and so produces the opposite effects of vertue. Finally, that *sinne* is greater then another in *duration*; that continueth longer: So also may be greater then another *quoad essentiam*, and lesse *quoad entitatem*, or essentially greater. But not in quantity, lesse then another: and on the contrary greater then another *quoad entitatem*, or in regard of its quantity, but not greater essentially. For example, if a

man sin against the precepts of the first Table, in not loving God with all his heart, &c. be sory therefore; and against his Father, not onely in not loving him as himselfe, but also in abusing him willingly, and offering him violence without any remorse of conscience, the first sinne is *greater essentialiter*, but the last is *greater entitativè*: so some Schoolmen say, that *faith* is more certaine then any *naturall science quoad essentiam*, but that *naturall sciences* and the *habitudes of naturall principles* are more certaine *quoad entitatem*: and this distinction being observed, it may so fall out, that a sin that is *greater essentially* may not deserve Excommunication, and that which is *lesse*, deserve it: so that this Maxime of the Independents will not hold universally.

As for the *parties known light or knowledge*, it is either *Speculative*, which of it self directeth not the *will* in its practices or actions, as to know that there is *three Persons* in the *Trinity*; or *Practicall*, which directeth the *will* in its actions, in dictating unto it to doe good; and to shunne evil: This is either *General*, as in generall to know that good should be done; or *Particular*, as when it dictates that this good should be done, and then either it is *Practicall in part*, or *imperfect*; or *altogether, absolutely, and perfectly*; which, when the thing that is to be done being well examined according to its substance and all its circumstances, it dictates, that it should be done here, in this place, by me, in this time; notwithstanding this opposition, &c. and this ordinarily in the Schooles is called *cognitio practica*, a *knowledge practically practicall*, i.e. altogether practical. Now I desire to know of which of these severall sorts of light, or of *knowledge of the Part*, this Doctor speaketh, & otherwise we cannot understand him.

in sum

G. 3

In

In the 3. and 5. difficultie, we wish that our Brethren would declare unto us, whether by *Christianity* and the *Church* they understand all those who professe Christianity in *name*, or those only who professe it *really* and in *effect*; and then, whether all those who hold their *fundamentalis* or *Essentialis* only; or if they will them not to stand in meere *fundamental* points, but also require that they passe unto their *Superstructories*, and how farre: *Item*, that they would distinguish between their *fundamental* and *superstructory* points in *Doctrine* and in *manners*; for this is the whole foundation and ground of this their debate: otherwise all that they say is but so many evasions; and we cannot know wherein they dissent from us, or what they would be at. *Item*, whether by the word [*Church*] they understand any *Church* or *multitude* that layes claime to this name: or the *true Church*: or the *pure Church*: and then whether *pure* in their *Fundamentalis* only, or also in their *Superstructories*.

As for the 4. Difficultie: *Common received practises in Christianity*, are of as large an extent as Christianity or the Christian Church, and may signifie *practises* common to all Churches either *nominally* or *really*, or common to the only reall and true Christian Churches, either in *fundamental* points only, or also in *Superstructories*, or common to all *pure* Churches only: The Doctor then, and his Sect, to the end they may be understood by us, whom they oppose, must clearly expound us what they meane by these words and expressions.

But to cut off all sort of Sophistication, and to bring them to the point, I will presse and urge them more closely in this fashion: Either our Brethren in this point about *Sinne* and *Sinners*, who are the *adequate* objects of punishment

amulation, agree with us, or disagree from us: if they grant the first, what needeth all this dispute and contention: they fight but with their owne shadow; if the second, let them shew us wherein we disagree: and either we shall give them sufficient satisfaction, or render our selves to the truth, in case we be gone astray from it.

But to generalities we cannot answer. Neither is it Christianly done by pretended Reformed and Reformers to cast such generall filthy aspersions upon all the Reformed Churches, when as they can particularize nothing at all: The Lord lay it not unto their charge in that great day when all such captions and sophistifications shall be in no request.

There be two maine objections, which ordinarily the Independents propound against the Government of all the Reformed Churches, and namely of that of *Scotland*. The Commissioners from *pag. 2. §. 2.* to the end of their Booke. propound them in as great force as possibly they can have, and dissolve them both so strongly and evidently, that it is a wonder how this Well-willer had any stomach to reply: The Doctor also bringeth them from *p. 14. §. 2.* to the end of his booke, where he travaileth so slenderly, to justify them, that he seemeth willingly desirous to be condemned: onely rather then to be thought a defensor of the cause, he would rather answer impertinently, then to quit his Brethren.

The first argument put in forme, will be thus:

Where there is or may be exhortation of particular Churches one to another, and protestation of one against another, and the withdrawing of Communion one from another, (especially when the Magistrate interposeth his power) there the Authoritative

ritative power of Presbyteries and Synods is not necessary.

But in the Church of God or Militant Church, there is or may be exhortation of particular Churches, &c.

Ergo, In the Church of God or Militant Church, the Authoritative power of Presbyteries and Synods is not necessary.

The Assumption is certain.

The prooffe of the Connexion of the first Proposition may be thus:

Where there is a sufficient remedy, and no lesse effectuall against all offences, then the Authoritative power of Presbyteries and Synods, or of Excommunication, there an authoritative power of Presbyteries and Synods, or of Excommunication is not necessary.

But where there is, or may be Exhortation of particular Churches, &c. there is a sufficient remedy, and no lesse effectuall against all offences than the Authoritative power of Presbyteries, Synods, or of Excommunication.

Ergo, Where there is, or may be Exhortation of particular Churches, &c. there is no need of the Authoritative power of Presbyteries, Synods, or of Excommunication.

They prove the Assumption here, for he who will or dare condemne the one, will not care for the other, unlesse the Magistrates Authoritie intervene.

Answer. The Commissioners answer 1. that this Argument supposeth an extraordinary Case, which hath never fallen out in the Church of Scotland, or any other Reformed

formed Churches, except those of the Separation, who propound the Argument, viz. the pronouncing of non-communication or excommunication against a whole Church, and we hope such a case never shall fall out. Now laws are made for cases that be ordinary, and not for these that are extraordinary.

The Doctor replies, that they speak not one word to extenuate the Authority of Synods.

Rep. But in depriving them of their Authoritative power, which is their *forme*, they extenuate their Authority: yea they destroy their *essence*, for without an authoritative power, they sit in quality of private persons only, or of Ministers gathered together by chance, or otherwise, and not in quality of Synods; or rather, as the Commissioners answer most judiciously and clearly, In this *Exhibition*, &c. there is no more to be found than one particular member may do against another, which yet is acknowledged to be insufficient for removing of offences; unless the Authority of the Church of which both of them are members, shall interpose.

The Doctor replieth that besides *Excommunication*, *Proscriptions*, and *non-communication*, they profess themselves ever to submit, and to have recourse to the Civil Magistrate.

Ans. This *submission* is either voluntary, depending off their own free will, or by necessity of obligation, whereunto they are subjects by Law. If they chose the first, it is no more than a number of Watermen, Tinkers and Coblers may doe of themselves by a particular convention. It is not *juris divini*, as they pretend their Government to be, but *humani*, depending of their own fancy. And to profess themselves so, be willing to have

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recourse to the civil Magistrate, it is not at all to the purpose, but most absurd: 1. for that power of the Civil Magistrate is not intrinsecall, but extrinsecall unto the Church: but we speake only of the power that is intrinsecall and proper to the Church, and so must our Brethren also, if they will speake rationally. 2. In so doing, they make the Civil Magistrate Judge of Ecclesiasticall Controversies in Doctrine and Discipline, and Head of the Church, &c. which cannot hold when he is an Infidel, an Antichristian, &c. whereof see more in the Commissioners answer, and in the Observations and Annotations upon the Apologeticall Narration. 3. In so doing, ye make the Church power subordinate to Civil power, which cannot be, for subordination is betwixt things of the same kind or sort, but such are not Civil and Ecclesiasticall power, which are opposite, or rather contradicting, united or differenced one from another, as things destined to of different ends, the one spirituall, and the other temporal.

2. He complaineth that the Commissioners call *Idem* *the separation*, unless withall they express they meant *the separation from the Popes wayes, in Spirituall and England now doe*.

Ans. Yea, but they separate themselves also from the Sacramentall communion of all Christian Churches, yea of all the Reformed Churches of the world: And (if it be true, what we have read in the letters from *New-England*) from the communion of one Church with another amongst themselves.

3. He saith, that *such a Course may fall but amongst us, with swarms of Anabaptists and Antinomians*.

Ans. That cannot be, for they have no Commu-

nion with us, and therefore cannot be excommunicated by us. 2. It may easily fall out amongst you, for the Anabaptists, as we have already shewed, are your owne, and not ours.

4. He sayes, that the *Commissioners* suppose more in their second Answer, viz. that two or more Churches may mutually protest and pronounce the sentence of non-*communion* one against another.

Ans. This Doctor is either very dull, in not conceiving of this cleare and solid answer of the *Commissioners*; or else very malicious in disguising of it; for the *Commissioners* argue here upon a Case, according to the Independenters Hypothesis, which cannot but be ordinary amongst them, according to their Discipline: and howbeit their Churches be very few, and have been a very short time in *verum natura*, yet it hath fallen out amongst them in New England, and they have had the like Case in the Netherlands, according to their owne Relation: but in our way and Discipline it cannot fall out amongst us, for if two Parish Churches have any difference, they submit themselves both to the Colloque, or to the Provinciall Assembly: if two Provinciall Synods or Assemblies differ, the Nationall Assembly judgeth betwixt them both: so that this Case cannot fall out amongst us: and it is a practicable principle, that *par in pari non debet imperare*, since neither of the equals are subject one to the other, and such are all Parish Churches amongst themselves, Classes amongst themselves, and Provinciall Synods amongst themselves.

The Doctor by a Doctorall power jumpeth over the 3^d and 4th Answer, with this worthy and most facetious reply, viz. This sentence is *foreign to your kind and faith*

answer. Which, whether it be truly said, I remitt to the Readers judgement.

The Commissioners fifth Answer is, *By what probability can it be made to appeare to any rationall man, and indifferent minde, that no authority shall be as valid as authority against the obstinate; that the admonitions and requisitions be as equall with the private & public authority.*

There cannot bee so much as triall and examination of the offence without authority, unlesse the party bee willing to appeare: that perswasion and jurisdiction; that the delivering over to Satan, and thereby striking the conscience with the terror of God by the authority of Jesus Christ, which hath the promise of a speciall and strong ratification in heave, and any other Ecclesiasticall way whatsoever, which must be inferiour unto this, and depend onely upon perswasion on the one part, and free will on the other, can be supposed to be like efficacious. No man will say, but in civill matters it is one thing to have adoe with our neighbour, who hath no more authority over us; then we have over him; and another thing to have to doe with civill power, which hath authority over both: this solution I have written over in the Commissioners own words, because it is so significative, so strong and evident, that it dissolveth all the frivolous Replies of this good Doctor.

The Doctor hence supposeth 1. That there is no authority but Scripture authority, (by Scripture authority I beleeve he meaneth that instituted by Scripture, otherwise Scripture authority is the excellency of Scripture verity, which binds us to beleeve it, because of the Author, when it is God) 2. He supposeth that to be most valid, that convinceth and conquers *animos elositos*, the minde, rather then *vas* which doth butly connecte and congeale the imperious, and

own and privilege: then makes his quare thus, *Is the way of*
admonition, protestation, and submission not authority?

Reply: But here the Doctor is mightily mistaken, both
 in his *authority*, and in his *allow elists*, and *Imperati*. 1. For
 every thing that is said in Scripture, howbeit its verity be
 grounded on Divine Authority, yet giveth it not men an
 authority or authoritative power; for what authoritative
 power is given to man or Angel by these words, *In the be-*
ginning God made the heaven and the earth. 2. Neither
 doth every *admonition* in Scripture made to men, arm them
 with authority; as that place of Saint *Paul*, whereon the
 Doctor buildeth his authority, *Give no offence*: for it com-
 mandeth not an *authority*, or authoritative power to be ex-
 exercised, but an act of *obedienc* to be practised. Item, no pub-
 lique power or authority, but a private duty, because it is
 common to all men; which cannot be said of Ecclesiasti-
 call authority.

Likewise that other passage, *better a milstone were han-*
ged about ones necke, and he cast into the Sea, then to offend a
little brother. Item, *that men are better des to see flesh then*
so offend, &c. All this is said by Divine Authority in re-
 spect of its *worth*, in so farre as authority signifieth an ex-
 cellency or dignity in this truth, for which it should be be-
 lieved, because of the excellency of the Author, who is
 God, who cannot erre, by reason of the infallibility of his
 knowledge, or verity; or lead others into errour, because
 of the goodnesse of his will, or veracity: but to say that
 these passages signifie any authority, whereof wee speake,
 i. e. either power to judge, to command, or to inflict spiri-
 tual punishments, no reasonable man can thinke it, that
 knoweth what power or authority meaneth. 1. For the
 acts of power are either imperative, or executive, or some

other like, whereof none is here expressed. 2. These sentences are all merely *assertatives*, which formally are not *authoritative*, or of power. 3. Authority belongeth either *ad facultatem*, *adum*, *imperantem*, *quam ad eliciendum*; as this here. 4. The *acts of power* *per se*, of themselves, belong to the *will*, and not to the *understanding*, as these here expressed. 5. They are not expressed by *Verbes* of the *Indicative* or *Optative*, but of the *Imperative* mood; not in this fashion, *this should be done*, or, *that this were done*; but in this, *do this*: whereunto sometimes are annexed promises, in case of obedience; sometimes comminations, in case of disobedience; after which followeth the performance of execution, *vis*, actual recompence, or punishment. 6. If an *admonition*, a *prosecution*, or a *non-communication* be authority, then every beggar hath this authority, yea as much as all the Churches of the world, as it followeth upon the Commissioners Argument, who say, that every neighbour should have it who hath no more authority over us, then we over them.

The Doctor also is mightily mistaken in limiting *verba imperatos* to the outward carriage; for many of the acts of the *minde*, *will*, and *sensitive appetite*, are *imperatos*, as when I will understand, or willingly understand, when I will myselfe to will, and in verue of that will I will. Item, when I will apply my appetite to good, and command it to doe good. No lesse a fault is it in him to take *adum eliciu* in the same latitude with the *actions* of the *minde*, for some of them are merely *eliciu*, & others merely *imperati*.

We grant you that to bee most valid that convinceth, and conquers *adum elicitos*, i. e. (as yee take it) the inward actions, rather then that which doth only *manu* and *costruere* *adum imperatos*, the outward carriage. But we deny
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you that *Ecclesiasticall Discipline*, much lesse your *administration, &c.* can doe it, for that is a work of Gods Almighty power only: but onely who created all things, can create new hearts in us, and he onely who knoweth mens hearts can perswade them: the voice of the Minister only soundeth externallly in our eares, but Gods Spirit to the heart. Neither is it the internall, or neereſt ayme of Discipline or Church Government to worke upon, or rule the mind, which is not knowne to the Church, or Church Governours, but to procure the externall peace of the Church, which may be obtained, the minde remaining still unconvinced. *Aliud eſt, eſſe bonum Chriſtianum, aliud, bonum civilem in Eccleſia.*

The other Objection is, *That by this authority and order of Government, one Church hath power over another, which is contrary to that liberty and equality Chriſt hath endowed his Church with, and is no other but a new Prelaticall dominion, ſet over the Churches of Chriſt.*

The Commissioners, answer, denying that by their Government any particular Church can judge another; but that the whole Representative Church in vertue of its aggregative power judgeth of them all, which they illustrate very prettily and judiciously by examples taken from the parts of a mans body, the Members of a Parliament, and Townes and Cities. Neither is it a Prelaticall domination, as they calumniate it, for that of Prelates is extrinsecall to particular Churches, as being inclosed in their Metropolitan Church, which is extrinsecall to the particular Churches, as not compounded of any of their members *per se*, particularly called thereunto: but that of our Presbyteries and such like Ecclesiasticall Senates is intrinsecall to every particular Church, being compounded of their

their *organical* parts, or Ministers, in vertue of their general vocation, and particular mission, admission, or election particularly called thereunto. But here I pray the Reader to consider the Commissioners most cleare and judicious expressions, which being compared with this well-willers reply, will sufficiently refute all he saith.

Our Well-willer replieth: *Sure your Lawes doe impose, that one Congregation shall be subject to the Elders (suppose) of twenty Congregations; And the Authority of nineteen of them is as Collateral.*

Ans. Note here *fallaciam itreyntroitus*, a captious Argument, whereby he proves one thing for another, that which is not in question, for that which is in question: viz. an Authority that is *collateral*, in stead of an Authority that is *collateral* & which is an *Epidemical* sickness in independent Divinity.

2. I answer, that the Elders of particular Congregations, who sit in Classes and Synods, may be considered two wayes: 1. *Materially*, as men, who are Elders: 2. *Formally*, in quality of Elders; and then againe, either 1. in quality of *particular Elders*, tied to such a *particular Church*, in vertue of their particular *Mission, Admission, or Election*, made by such a particular Church; or 2. in quality of *Elders in generall*, called to feed the whole Church, in vertue of their *generall vocation*, which againe as the Author of the Observations and Annotations told you, may either be considered *in assignato*, when only it is signified to belong to their Charge, before they exercise it; or in *actu exercito*, when in vertue of some *Mission, Admission, and particular Commission* they may exercise it.

If the *Elders of particular Churches* be considered *materially* only, they are not so much as *formally Elders*. If 2.

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formally,

formally, in quality of particular Elders, tied to a *particular Church*; they have not power to *feed* any Church but their owne particular Church. And in this sense it is an *miracle*, that any one Congregation is subject to *nineteene or twenty particular Congregations*. Yea, they are so far from this disorder and confusion, that the Pastour of one Congregation cannot preach in another without the consent of that particular Congregation, as the Rules and Lawes of our Ecclesiasticall Discipline may clearly testifie, if they be considered. 3. In vertue of their *generall vocation* they have power to *rule the Church in generall*, and may *actually* doe it in Synods, *in actu synato*; if they be considered precisely, before their particular mission and commission, and *in actu exercito*, i.e. they may exercise it actually after their *particular commissions*, their *mission* from their particular Representative Church, and admission into the Representative or Collective Body or Association and Representation of many particular Churches, whether *Glasgow* or *Synodall*.

Master Well-willer replies, that *the Congregations* *every one* *chose* *their owne officers* *to rule over them in the Lord*; but *not to rule over themselves, and others*.

Ans. 1. What this Well-willer understandeth by *Congregations*, whether Ministers alone, or Ruling Elders alone, or both together, or men, or all men, women and children, and in a word, all the members of the Church, I know not. Neither doth hee expresse his minde upon this point. Only I must say, that being once in company with some of their Preachers, I heard some women maintaine stoutly in presence of the Minister, without any contradiction made by him, that women also had power in Ecclesiasticall Assemblies to judge of Controversies of Re-

ligion, and in matter of all Ecclesiasticall Confutes.

2. I answer, it is one thing 1. to call a Church Officer to his charge, or to give him his vocation or calling: 2. another to send him into the charge, or to give him his mission: 3. another to admit him into the charge, and to elect him or choose him. The first is an act of the Church officers who examine his life and Doctrine, and afterwards give him his Ordination, in the name of the whole Ministry. The second is an act of those who send him, and sometimes is done by the Ministers in a Colloque, or a Synod, which give him his Ordination; as when hee is sent to feed a particular flocke; sometimes by a particular Church, as in some particular Commission to a Classe, or Synod, but in the name of the universall visible Church, as yee see in the Assembly at Antiochia; in sending some Ministers to the Assembly at Hierusalem. The third is an act sometimes of particular Churches, as in the *admission and election of their owne Ministers*. Sometimes of a Colloque and Synod, as in the *admission* of the Members thereof, as in that Synod at Hierusalem. And here to avoid all Sophistications of our Adversaries, note that I speak here only of the visible Church according to its visible forme, and consequently of the visible and externe Vocation, Mission, Admission, and Election of Ministers: so I say every Church chooses, *i. e.* elects its owne Ministers, but it calleth them nor, nor sendeth them; It giveth them not, their generall Vocation nor Mission into the Ministry, but that is an act of the whole Church, which *in actu signato* belongeth to the whole Church; but *in actu exercito*, according to the exigence of time and places to particular Ministers, not in quality of Ministers of particular Congregations, but of greater confociations, in a representative bo-

dy of many particular Churches. So a Minister in a Synod hath power of God by the whole visible Church to judge, rule, and feed many Churches, *potestas ponendis, & ut poni debent*: so as nothing thereunto requisite bee wanting, but all ordered as it should, *viz.* if it be by consent or election of his particular Church, and he bee admitted by the Classe or Synod wherunto he is sent, &c. as it is ordinarily practised in our Reformed Churches.

Master Well-willer replyeth againe, *That Episcopacy is as intrinsecall to particular Churches, as the Presbyterie, since Bishops are chosen by the people as their instalment, where customarily people are allowed to make any just exception.*

Ans. I deny the Assumption, *viz.* that it is as *intrinsecall*, and that for the reason brought by the *Commissioners*. As for that which hee bringeth for confirmation thereof, *viz.* because they are chosen by the people, I answer. 1. It is not enough they have their Election from the people, but they must also have their Vocation and Mission from the Church in the name and authority of Christ, which they have not according to this Well-willers owne Tenets. 2. Because the people can make no Church Officer, and principally Ministers, since they have not the abilities to judge of their learning and gifts. 3. In choosing of an Archbishop it is not morally possible that all the people can elect him, and especially when he is a great Archbishop, or a Primate over a whole Kingdome, for all the people cannot well meet together. 4. And howbeit they could meet, yet could not their consent and voyces easily be gathered. 5. It were a ridiculous thing in choosing of him to seeke the consent and voyces of every idle and ignorant fellow, yea of women, that are of the people. 6. Neither is it enough to chose a Bishop, to make any just

exception, for that is not to elect him, but to hinder his Election. 7. Neither is this ordinarily practised. 8. And Master Well-willer to the Bishops here confesseth in the next line, that it hath had little successe.

But Master Well-willer confirmeth it out of that ordinary passage of *Hieronymus*, *To avoid Schisme one of the classick Presbyterie was chosen to be as Chair-man.*

Answ. 1. Such a Bishop is not an English, or Papist Bishop, but a Moderator of the action, (or a Master of the Chaire, which will not make up a Bishop, in so farre as a Bishop is distinguished from an ordinary Minister, for yet your selves pretend to have your Synods, which cannot be without some Moderator, President, or Master of the Chaire, and yet ye deny that ye have any Bishops, or Episcopall Government. 2. Neither are Bishops annually. 3. To bee short, Master Well-willer bringeth us here neere, but imaginary Bishops, in the Kingdome of Utopia, viz. that are only Masters of the Chaire, annuall, &c. 4. Item, whose Chancellours, Archdeacons, &c. were Parishioners. 5. Their Chancellours are not ordinarily Ecclesiasticall, but Lay-men, as ye call them, who neverthelesse judge of all Ecclesiasticall Causes, which ye ordinarily blame. 6. Neither have they Vocation from God, as yee confesse. Neither are they chosen by all the Churches that they rule and feed, if any food they give, and feed not themselves with the fat of the people.

You are also too bold Master Well-willer, to say that the people formerly have bene as willing they should reigne as ever any people were in your Kingdome to have the Presbyterie over them.

Answ. We can shew you hundreds, yea thousands, who have curst their Government both in England and in Ireland,

Ireland; and what hath been the good will of the Scots
 towards them, they can best tell themselves, as having
 felt it thise foure or five years last past. But as for the
 Presbyterian Government, ye have never heard the Peo-
 ple murmur, much lesse rise up against it. 2. But if it be
 so, that ye have found them so sweet, what needed ye run
 away, and desert the Church here? They did compell
 Ministers and Churchwardens to doe many things against
 their conscience, and in case of refusall did ordinarily un-
 doe them, as yeo can produce many examples both in
 England and Ireland, yea of the Independents them-
 selves, before that they spake this way, in despite of the
 Reformed Churches. The like of this cannot without sin-
 gular impudence be said to have been any where practised
 by any Scots Presbyterie. We graunt you, that it is not the
 peoples consent only, but is according to the Word that makes
 a Government lawfull. But whetfore may not a Congre-
 gationall representative Church as well chosse men for
 Classicall Assemblies, as for Synods? What pattern have
 you for the one rather than for the other? To all this ac-
 cording to your usuall custom, ye say much, but prove little
 or nothing of what is in dispute betwixt us: many booke
 ye make, but little to the purpose: And now when ye can
 doe no better, ye cast yourselves most desperately on the
 Bishops side, to maintain their cause, when ye are yet too
 weak to maintain your own.

This Well-wisher, in the end of his Booke, witnesseth
 the Commissioners golden speech be written upon all their
 actions, viz. That those that are most averse to Presbyterie,
 if they allow no materiall difference in Doctrine, Worship, or
 Practice, might enjoy the *Episcopacie*, and all comforts of their
 Ministry, and Profession under it, without controulement of

that Authoritative power which they so much apprehend.

And therunto replieth; *We have* (saith he) *been of late made to feare the contrary, by the reports of some (not of the meanest ranke) of your own Nation.*

Answer. No godly man, that knoweth what is Presbyterial Government, can doubt of it; for according to the rules thereof, 1. no man is compelled to be Actor in any thing against his own conscience. 2. If you will be under it, and allow no material difference, &c. without doubt the Synod and all Orthodox Churches will cherish you, and assure you of it.

But if ye wil ever live in Panick feares, and be so witty as evermore to find out new matter of jealousies to vex your own soules, and make you to live in such a perpetuall diffidence, all the forces of the King and his three Kingdomes is not able to hinder it; ye must trust in God, and admit of such securitie from your Brethren as morally ye can have: If this doe not the businesse, we know not what to advise you.

As for that Anonymot Country-man of ours, who he can be, and if any such be, and whether his discourse with you could give you matter of just feare, we know not, and therefore forbear to answer: Only I wish seriously on your behalfe, ye would doe nothing against the glory of your God, the weale of your Country, or to the breach of charity with your Brethren, who so much desire to live in peace with you all. *The peace of God be with you all.*

Amen.

F I N I S.



